

# ZION'S



# HERALD

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## ZION'S HERALD.

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### CONDITIONS.

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FOR ZION'S HERALD.

REFLECTOR—No. 4.

Mr. Editor.—While reflecting on the means to unite union in the church, both among its private members and public ministers, I was struck with the idea of the simplicity and unity of the most distinguished points of Christian doctrine and experience which have been brought to light in the writings of the great apostles.

These, it is true, are common to all Christians, and are not essential, or are contradictory thereto, their unity is feebly felt. Where there have been the clearest brought to view, and insisted on with the most vigor, they have not failed to produce the most salutary results. Of this fact, the whole history of the church is the most indisputable evidence.

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But it is not to be expected, that those, who may be of a different sentiment, will be convinced of any wrong in holding slaves by the "bitter sarcasms poured upon them from those who are entirely, or partially ignorant of the circumstances in which slaves are held." This is not the way to convince. "It is not well," you observe, "to accuse falsely, or to kindle provocation on this subject; yet it is well, to reflect on the probable consequences of such a state of things, and to give timely counsel."

As it is not my design to accuse wrongfully in these reflections, you will permit me to state a few things, which to me, are inexplicable in relation to this subject.

I have frequently made the inquiry, "Why is it, that upwards of one million and a half of our fellow beings in these United States, are held in slavery, contrary to the principles of American freedom, and the gospel of Jesus Christ?" To this inquiry it has been answered, "That slave-holders themselves feel this as a great evil; but an evil for which there is no remedy. That the greater part of the slaves are owned by entailed from ancestors long since dead, and the owners are obliged by law to take care of them, and hold them as slaves." From another source I am informed, that though the laws of the slave-holding states will not permit their transportation to the free colony in Africa; and that the greater part of these slaves have been more than double and triple benefit to their owners, than it is sufficient to defray all their expenses to that place. According to this statement, I have read the accounts given of many Christians, and not a few ministers of the gospel, (like an instance lately mentioned in the Herald,) who have, with their dying breath, proclaimed liberty to their captives, and at the same time, appropriated a sufficient sum of what the slaves had earned for them, for their transportation to Liberia. From a person resident at that port, however, I learn that this is not always the case. He informed me (on my observing to him, I thought it probable that the condition of the slaves was considerably meliorated when their masters happened to be religious, &c.) that he had personally known many of their becoming religious, from some pretence or other, to dispose of their slaves by putting them to the hands of their irreligious children or relatives, where their condition was made far worse than before.

From another source we are informed, that there are many, and not a few of high standing in society, who do not consider slavery as an evil really; but rather as a great blessing to the slaves and the community at large; that by the slaves, a large portion of our land and country is cultivated and made fruitful, which were it not for these slaves, would remain barren and useless; and that the misery, ignorance, and degradation to which slaves are subjected, is counterbalanced by the gain which they bring to their masters and society.

But, after all that has been said on this subject, it may not seem strange that persons, situated as we are in this part of the country, should be ignorant of many of the facts and things in relation to slavery. Yet I have often reflected on the probable consequences of such a state of things, and the more I reflect the more desirous I feel of hearing an impartial answer to this inquiry:—"Why is it, that there is, at this time, in these United States, one million and a half of our fellow beings held in object slavery?—By Americans contrary to the express declaration of the independence of these United States, and by Christians—contrary to the spirit and design of the gospel of the Son of God?"

I do hope, Sir, if you should permit the above inquiry to appear before the readers of your useful paper, that it will not by all of them, be deemed altogether useless to attempt an impartial and candid answer, for which they shall have the sincere thanks of

A FRIEND TO THE RIGHTS OF MAN.

FOR ZION'S HERALD.

THE PROSPECT BEFORE US.

Mr. Editor,

We live in an auspicious day. Perhaps never since the fall of man has there been a day so remarkable for the outpouring of the spirit of God, and the diffusion of the light of truth as the present. Every religious people, and the report of every religious society are filled with pleasing accounts of the revival of religion. On one page we read of the gracious fruits of Camp-meetings, where God has met with his people in the tented grove; quickened and sanctified his children; and, in answer to prayer, converted scores and fifties of souls; on another we are informed of the blessing making upon the kingdom of darkness, under the blessing of God upon Sabbath schools; and the spiritual achievements in the cause of Jesus through the instrumentality of those little, silent, yet powerful preachers, religious Tracts, which are travelling through our country. We turn over the page, and the missionary intelligence informs us of the mighty displays of the power of heaven, in the awakening and conversion of the heathen, in India, in Africa, on the islands of the sea, among the aborigines of our wide, extended forests in the western parts of our continent; while the sailors' department informs us that the new of salvation under the Bethel flag is sounding with joyful success in almost every port. In addition to all this, the Christian heart is cheered with the glad news of revivals in almost every part of Christendom.

I think that heart must be hard indeed, which does not rejoice at what the Lord is doing abroad in our world. And the man, or woman, can make but very meagre pretensions of friendship to the cause of Christ, or the souls of men, who does not wish to do something there is just ground for any to excuse themselves. The more there is done the more the light of life shines upon our benighted world; and the brighter the light shines, the more we discover of what remains to be done. It is not only the millions of heathens, who must be converted or perish for ever, but the millions of those who are worse than heathens, who are living under the light of revelation, who have been favored with a civil and religious education, who are still walking in darkness, choosing death in the error of their ways, and treasuring up to themselves wrath against the day of wrath, and the revelation of the righteous judgment of God. It is also the multitudes who are resting on mere professions, and formulas of religion, while they are strangers to the work of grace upon their hearts. If there is any one class of fallen men more to be pitied than another, it is those who are hoping they have religion, while they acknowledge they have no evidence that they are born of God. They surely have no real enjoyment; for as the stream can rise no higher than the fountain from which it flows, and as they tell us that their religion is all doubt and uncertainty, their religious joys must also be doubtful and uncertain. They hope they are Christians, and they hope they sometimes rejoice in that hope. They say they love they have passed from death to life, but they do not know but they are still dead in trespasses and sin. They hope they belong to the army of Jesus, but they do not know but they are, all their time, fighting under the black banners of the enemy of Christ. In a word, they hope they are bound to

Zion's blissful hill, but they do not know that they are not still travelling the broad way that leads to destruction.

Those must be persuaded to give up their hopes and embrace the religion of the Bible; or it is to be feared they will perish with their hopes. They must be convinced that the religion of Jesus brings its own witness in the Son of God, and that he that believeth in this mist of spiritual ignorance and darkness must be driven from the church before the work of holiness can generally revive; and I really hope some of your skillful correspondents will take the subject up at large, and that all our preachers will engage with it, creating ardor to press the necessity of the witness of the spirit, and of a constant growth in grace, and that we shall soon see our churches crowded with spiritual witnesses for Jesus, who shall be hungering and thirsting for righteousness, and earnestly pressing for the heights and depths of holiness.

A FRIEND TO THE CAUSE OF GOD.

FOR ZION'S HERALD.

TRIAL FOR WITCHCRAFT.

Mr. Editor,

I am no friend to superstition, yet I cannot help revering some of the good old steady habits of our ancestors. Much has been said against the ancient witchcraft. Perhaps there were some things wrong in their conduct; but had they been regulated by the same principles which governed the proceedings at a late trial for witchcraft, where I was present, I know that not much could be said against them. In this case the prisoner, (who was a corpulent, red-faced, smiling sort of a woman,) plead "not guilty." She was well assisted by able counsel who professed their services gratuitously. Why they did so, I know not; unless it was because she had bewitched them. After bearing the evidence, the jury brought in a verdict of "guilty." The presiding judge, whose name was "Truth," immediately proceeded to pass sentence according to law. I will give you his words as near as I can recollect them.

Addressing the prisoner, he said, "You have been tried according to law and evidence, and not by the obsolete oracle of casting into the water. You have been found guilty of the most atrocious crime of witchcraft. You have broken the bands that united parents and children, and placed the destructive weapons in the hands of a son, and impelled him to take the life of an affectionate father. You have prostrated many of your neighbors in the mire of the streets, and one of them was, through your means, thrown into the fire and burnt to death. Others have been slowly, yet mortally poisoned by your pretended medicines, while you have bewitched some into a state of partial derangement, in which they have committed the basest crimes. You have snatched the bread from the mouths of innocent children, and, by magic power, changed it into liquid fire to consume the vitals of their parents. You have thrown some of your neighbors into prison; hung up others on the gallows, and drowned many in the lake that burneth with fire and brimstone. The sentence of the Court is, that you be immediately taken to some convenient place of execution and hanged by the neck until you are dead, dead, and may you die to live no more for ever." I am informed that the name of this criminal was Intemperance. I remain yours, with much respect,

MISCELLANY.

"THE OUTCASTS OF ISRAEL."

If "the outcasts of Israel" are not to be found in America, where, suffer me to ask, are they to be found? Between two and three thousand years ago, they disappeared from the civilized world, and went somewhere, where we believe that they now exist; a distinct people. They are not in Europe—they are not in Africa—and, so far as we know, they are not in Asia. The habitable earth has been, to a very great extent, explored, and unless we place them in the wilds of America, they are not to be found.

The natives of this continent, if we except the Esquimaux and Greenlanders, are manifestly one people. This is proved, from the similarity of their personal appearance, of their customs, of their religious worship and belief, and especially of their language. They are said, indeed, to speak different tongues; but it is now agreed, by the best judges, that these are little more than different dialects of the same tongue. The natives of both the Americas, and of every part of the continent, bear evident marks of a common origin, and of having descended from some common branch of the human family. And not only are they of the same origin and race; they have preserved themselves, in a great measure, distinct from all other people. They are as distinct, at this day, almost as the Jews are. In this view, they correspond exactly with what we might expect of the descendants of Israel.

That they are the descendants of Israel, is rendered probable by their traditions respecting the coming and settlement of their forefathers in this country. We have seen already, from the apocryphal history, that the Jews came from the north-east, they journeyed, in a north-easterly direction, a year and a half. This might carry them to the north-east extremity of Asia, and very possibly over the north-east strait, into the lands of America. In strict accordance with this account, the American natives have a tradition, that a long time ago their fathers came here from another country—that in their journey they passed over the great waters—and that they came to their present settlements from the north-west. The Mexicans, not only had this tradition, but pretended that they could show the places where their fathers stopped, in their journey from the north-west coast. Here, then, on the one hand, we have an account of the tribes of Israel journeying from the north-east, and on the other, we have a current tradition of the Indians, that their fathers actually came from that coast, and beyond it, from another country.

Another argument, to show that the American Indians are the descendants of the Israelites, is derived from their language. Between the language of these Indians and the Hebrew, there is, to say the least, a strong affinity. This fact has been noticed by many writers, and by those, too, who were best able to form a judgment in the case. I could mention as many as thirty words, beside several phrases of some considerable length, which are almost precisely the same in Indian as in Hebrew. The Hebrew word Hallelujah, so common in sacred music among ourselves, is still more common in the sacred songs of the Indians. The Hebrew word Jehovah, is in Indian Yo-ho-wah. The Hebrew Jah, another name of the Deity, is in Indian Yah, and the Hebrew El, still another name of the Deity, is in Indian precisely the same. The construction of the Indian languages, by means of prefixes and suffixes,

also gives it a striking resemblance to the Hebrew.

How shall we account for the strong affinity between these languages, unless we suppose the American Indians to be in fact Israelites?

Some have thought that a similarity might be traced between the features of the American Indians and those of the Jews. This was the opinion of the celebrated William Penn. In describing the natives, soon after his arrival among them, he says, "I found them with like countenances with the Hebrew race; and their children of so lively a resemblance to them, that a man would think himself in Duke's Place or Barry street, (the Jew's corner,) in London, when he sees them."

The American Indians have many traditions, corresponding with the sacred history, which can hardly be accounted for, unless on the supposition that their fathers were once acquainted with the inspired volume. They not only have traditions, like many of the heathens, of a general deluge, but retain some obscure ideas of numerous other facts mentioned in the scriptures. They believe that the man was created from the earth, and that the woman was formed from a part of the man. They have a tradition of the longevity of the first inhabitants of the world, when men lived till their feet were worn out with walking, and their throats with eating. They have a tradition of the confusion of tongues—that, "a long time ago, the people went to build a high place, and while they were building, they lost their language, and could not understand each other." They have a tradition, that a great while since, they had a common father, and that this father had twelve sons; in allusion, doubtless, to the twelve sons of Jacob. They tell us, "that their ancestors had once a sanctified rod, which bled in a night's time"—Like the rod of Aaron. They believe that "the Great Spirit, in very ancient times, often held councils with their fathers, and gave them laws to be observed; but that in consequence of their disobedience, he withdrew from them, and abandoned them to the vexations of the bad spirit." These traditions, accounts, (to which I have not space to add others,) are very remarkable, and clearly indicate that the ancestors of the Indians must, at some period, have been acquainted with the sacred history of the Old Testament.

The religious belief of the American Indians differs materially from that of the other heathen nations, and agrees, in many points, with that of the ancient Israelites. They believe in the existence of one God, the great invisible Spirit, who created, and who constantly governs the world; and although all the tribes may not have kept themselves entirely free from idolatry; yet, in general, they agree, and have ever agreed, in directing their worship to God alone. They believe in a superintending providence, and manifest often a degree of gratitude on the receipt of favors, and submission in adversity, which would not be ascribed to Christians. Their sense of dependence on the Great Spirit, leads them very frequently to pray to Him. "Every morning," say our Missionaries among the Ojibwas, "we hear them, on all sides around us, to a great distance from their camp, engaged in very earnest prayer to God their Creator. This they do likewise on all extraordinary occasions, as when they receive any distinguishing favor." Such was the practice when the Missionaries found them, and before they had received any religious instruction. The Indians believe in the existence of angels and demons, and that the demons have a chief over them, who is more wicked than the rest. They believe that they are themselves "the beloved people" of the Great Spirit, as the ancient Israelites did; that they were the peculiar, chosen people of God. The Indians also believe in a future state of rewards and punishments, to be distributed according to the characters which are sustained here. If, now, we compare these religious views and traits with those of the debased and idolatrous heathens, in Asia, and other parts of the world; we shall discover a difference for which it will not be easy to account, but by supposing the remote ancestors of the American Indians to have been acquainted with Divine revelation.

—Christian Magazine.

FROM THE DOVER GAZETTE.

THE FUTURE.

It is covered with darkness. Uncertainty hovers around it. No mortal can reach beyond the present now. No man can see into the future, and see it before our eyes, and live in the midst of it by anticipation—but after all our fancying, it is not. An insupportable cloud hangs over it and shrouds it up from the prying eyes of mortals. We see not the bare and rugged paths over which our feet are destined to travel. The torture by which our finest feelings may yet be tried we feel not. The shock of parting spirits and the almost insufferable pang of widowed loneliness we cannot realize. The life of life which flesh is heir to, are so distant to our view, we think naught about them; but press along in our journeyings through this unfriendly clime, plucking the roses as they bloom. And although our fellow travellers are daily suffering before our eyes to warn us of what we ourselves must sooner or later endure; still we go forward without thought, unprovided for the future, and putting off from day to day the great preparation necessary for the hour of trial.

O how thoughtlessly we live! How careless to provide for the future! How little we estimate our time! That precious jewel, which, if weighed and valued with attention, would be found inestimable! beyond price! "more precious than silver or gold, or all that this earth can afford." Its embraces are friendly; but they are short lived. It offereth us the opportunity to prepare for its departure, but stayeth not to hear our excuses—waiteth not upon us, but passeth onward without delay, leaving us when it is too late to remedy our folly and indecision. What we have left undone, we cannot recall the past, neither can we blot it out of our memory. It will remain there through all future time to disturb us with its baleful presence.

The future, although not seen, is at hand. It cometh to weigh our conduct in the balances of truth. Its voice will be like thunder. It charges weightily and just. It is fraught with the rich harvest of our past pains and sorrows, the natural consequences of our shameful neglect and sluggishness. It beareth along with it riches and honors, peace and contentment; or poverty and disgrace, wickedness and misery. It cometh to scatter our pleasures in the dust, and to cover us with clouds and darkness; or to light up our souls with the bow of joy and hope. Would we look at the future with composure, let us improve the present. Do we tremble at what may befall us ere we lay our heads in the dust? Let us remember that pure and undefiled religion can support us under all our trials here below. Is there a fearful foreboding and uncertainty resting over our mind concerning an hereafter? Thanks be to God, even in this we may be confident, and dispersed with the pavilion of God's love, and over him the future will spread the sheltering arms of an approving conscience!

THE SPANISH INQUISITION.

The blood-thirsty inquisitor, who has grown gray long made it his boast, that none of her priests has brought so many hundreds of victims to her horrid altars as himself; the venerable butcher, sits on his bench. The helpless innocent is brought bound from his dungeon, where no voice of comfort is heard, from friendly eye glances compassion; where damp and stench, perpetual darkness and horrid silence reign, except when broken by the echo of his groans; where months and years have been languished out in want of all that Nature requires; an outcast from family, habitation, from ease and affluence, and a pleasant habitation, from the blessed light of the world. He kneels; he weeps; he begs for pity. He sues for mercy by the love of God, and by the bowels of humanity. Already cruelly exercised by torture, Nature shudders at the thought of repeating the dreadful sufferings, under which she had almost sunk before. He protests his innocence. He calls Heaven to witness, and swears, and invokes the Divine Omnipotence to move. The unfeeling monster talks of heresy, and zeal for priestly power and a worldly church, stops his ear against the melting voice of a fellow-creature, kept up among the blinded votaries, renders cruelty a proper instrument of religious slavery. The dumb executioner strips him of his rags. The rack is prepared. The ropes are extended. The wheels driven quivering flesh from the bones. The pulleys raise him to the roof. The sinews crack. The joints are torn asunder. The pavement swims in blood. The hardened minister of infernal cruelty is unmoved. His heart has long been steeled against compassion. He listens to the groans, he views the strong convulsive pangs, when Nature shrieks, and struggles, and agonizing pain rages in every pore. He counts the heaving rending shrieks of a fellow-creature in torment, and enjoys his anguish with the calmness of one who views a philosophical experiment! The wretched victim expires before him. He feels no remorse, but of vengeance at being deprived of his prey, before he had suffered roars. No lightning blasts him. He goes on to his days in ease and luxury. He goes down to the grave gorged with blood of the innocent; nor does the earth cast up again his cursed carcass.

Can any one think such scenes could be suffered to be acted in a world, at the head of which sits enthroned in supreme majesty, a Being of infinite goodness and perfect justice, who has only to give his word, and such monsters would be in an instant driven by his thunder to the centre; can any one think that such proceedings would be suffered to pass unpunished, if there was not a life to come, a day appointed for rewarding every man according to his works?—Burgh.

THE BIBLE.

We do not know where there is so good a description of the Bible in so small a compass, as is to be found in the article below.

A nation must be truly blessed, if it were governed by no other laws than those of this blessed book: it is so complete a system, that nothing can be added to or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, a rule for a subject; it gives instruction and counsel to a senate, authority and direction to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule and her how to manage. It entails honor to parents, and enjoins obedience upon children; it prescribes and limits the











THE HERALD'S HAIR.



FOR ZION'S HERALD.  
When night with all her silver zones,  
Her holy altars, fields of flame,  
Has spread her thousand angel thrones  
To honor her creator's name:  
Then, slumber, passive thoughts shall swell;  
And memory, pale and sorrowing,  
Where thou, beloved one, dost dwell,  
Shall turn on wildly buoyant wing.  
Ah, like the dove whose purple plume  
Reflected on the deluge wave,  
Thy son has read the sinner's doom,  
And seen the rest creation's grave;  
Thy son now seeks the ark of rest—  
From roaring seas—bleak winds—rent skies,  
With guilt and fear and horror press'd  
And deep despair, for life, he flies.  
But oh, how chang'd the glorious cloud  
That lingers in the waveless west!  
Once dark as midnight's solemn shroud;  
Now bright as sinless souls at rest.  
That cloud was once the thunder's wing;  
It coursed the angry heavens o'er;  
Now, presage of eternal spring,  
It roars above my head no more.

F. H. V. G.

FOR ZION'S HERALD.  
"But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. iv. 8.

Greater wealth cannot be sought,  
Richer treasures can't be bought,  
Than the true believers find,  
In an holy, humble mind.  
Greater honor can't be found,  
On this transitory ground,  
Than the honor God doth give  
All that holy, humble live.  
Greater learning need attain,  
City sage or village swain,  
Than the holy, humble find,  
Who to God is all resign'd.  
Greater comfort can't be had,  
From the palace to the shed,  
Than the holy, humble joy,  
Saints may have without alloy.  
Greater love cannot be told,  
(Neither is it bought with gold),  
Than is ever freely giv'n,  
Holy, humble souls, from heaven.  
Greater hope, there's none can have,  
In the dark and lonely grave;  
Than the holy, humble child,  
Who to God is reconcil'd.  
Greater courage none can boast,  
In the navy or the host,  
Than the holy, humble saint;  
For his heart is never faint.  
Greater foes, of greater might,  
No man ever had to fight,  
Than the holy, humble heart,  
But the Lord doth strength impart.  
Then, O Lord, I would begin  
To contend with every sin,  
Holy, humble, may I be,  
Full of heaven, full of Thee.  
Give me, Lord, a perfect heart,  
All now in every part,  
And if this be thy good will,  
Now thy promises fulfill!

A. B.

CHURCH FELLOWSHIP.

People of the living God!  
I have sought the world around,  
Faths of sin and sorrow trod,  
Peace and comfort now have found;  
Now to you my spirit turns,  
Turn—a fugitive unless,  
Brethren! where your altar burns,  
Receive me to your rest.  
Lonely I no longer roam,  
Like the cloud, the wind, the wave,  
Where you dwell shall be my home,  
Where you dwell shall be my grave.  
Mine the God whom you adore,  
Your Redeemer shall be mine;  
Earth can fill my soul no more;  
Every idol I resign.  
Tell me not of gain and loss,  
Ease, enjoyment, pomp, and power,  
Welcome poverty, and cross,  
Shame, reproach, affliction's hour,  
—Follow me!—I know thy voice,  
Jesus, Lord! thy steps I see;  
Now I take thy yoke by choice,  
Light thy burden now to me.

MONTGOMERY.

OBITUARY.

FOR ZION'S HERALD.

CATHARINE ELIS.

In some instances I have noticed in your valuable paper an account of the happy deaths of persons who have died triumphant, and while I have read them with some degree of pleasure, I much regretted that the writers were under the necessity of stating that their repentance was on a dying bed; which, in some measure, destroys the force of testimony in favor of devotion. Instances of this description may be greatly comforting to friends, and calculated to exhibit God's mercy towards sinners; but the record of such lives and experiences can never have a permanency and weight like those who made choice of God for their portion while in health, and for many years have adorned the doctrine of God our Saviour, in all things, and under all circumstances, without backslidings to the day of their death.

The latter is the character of our late beloved sister, Catharine Elis, formerly Catharine Boydon, who was born in Walpole, Massachusetts, February 10th, 1779, and died in Barnard, Vermont, September 23d, 1826. She was, from a child, moral and respected, but this was not enough to satisfy the longings of the soul for immortality. About the year 1801, when the Methodist preachers first visited her neighborhood, she became seriously convinced of sin in heart and life. After mourning for sin many weeks, one day, while engaged in her domestic employments, her burden was removed and her soul made to rejoice with exceeding joy. From that time her face was set towards heaven. For more than ten years her husband was rather opposed to experimental religion. In her earnest applications to God she made a promise, that, until God

should turn the heart of her husband, her voice should be heard every day in family prayer; which she faithfully performed till her strength failed. Such a noble zeal for God and the salvation of souls, which she always exhibited, has been found in but few. Such a life of innocency is desirable in all that name the name of Christ. She died of a consumption, and was perfectly calm and collected to the last. I saw her a few hours before her death. I found her calmly resigned to God, possessing some pleasing comfort in love and consolation in Christ. Her husband has lost one of the best of companions, and her children the kindest of mothers. The church has lost one of her faithful members, and her neighbors a rare example of deep piety. But, we trust, she has gone to a world of glory to dwell with the sanctified for ever and ever.  
D. K.  
Barnard, Vt. October 4th, 1826.

MINISTERS' DEPARTMENT.

MODERN SERMONS.

Why is it that so many finely written discourses are heard with so little good effect? Not because they are not orthodox, but because they do not exhibit the gospel simply. The two-edged sword of truth is gilt and buried till it glances off the minds of the hearers. The preacher wants not learning or talents, but he wants simplicity of aim. "How shall I use 'great plainness of speech,' and at the same time, preach a fine discourse? How shall I exhibit the gospel in its simplicity, and yet throw over it the brilliant coloring of my own imagination?" Now so long as his mind is thus directed to different ends, it cannot be expected that he will produce any better effect than to amuse and dazzle his hearers. He spent his strength and care upon the eloquence of words, and thus has lost the eloquence of thought. He has, in fact, produced what the world is pleased to call, a "fine discourse," a "fine discourse." He is heard with applause. "What beautiful images!" "What lively descriptions!" "What ingenious analogies!" But who smites his breast?—Who is pricked in his heart? Indeed, eloquence and oratory are captivating words. But they are poor inspirers of the preacher's pen—as unpropitious to his aspirations as an orator, as to the best performance of his duty as a Christian minister. Full of the idea of eloquence and popularity, he may spread a flowery elegance over his compositions; he may work up his mind into an artificial fervor, and abound in tropes and figures, in interjections and apostrophes; but eloquence does not consist in these. These are the wind, but not the rain. And as to any great moral good, it will be in vain. It may be said of him as Petrarch, says of certain authors: "We may infect or affect, but we can refresh; we can inform; we can lighten the heavy burden of the mind; we can subdue the stubborn will. If we can, we write gloriously! otherwise it may be said with Cicero, dried puddles and no fountains spring from their pens." In fine, the preacher can never be truly eloquent till the eloquence of his being eloquent shall cease to disturb his mind; and then, when he gives himself up to his subject, and his theme becomes eloquent with him, will he become eloquent with his theme.

It may be a question worthy of the serious consideration of the Christian minister, whether his own carelessness for the embellishment of his discourses may not have been chiefly instrumental in making that spirit of criticism among his hearers, which he so often has occasion to regret. If he has preached the gospel faithfully and simply, commending himself to every man's conscience in the sight of God, preaching not himself but Christ Jesus the Lord, will his hearers be apt to make his performance a subject of idle parlor conversation, treating his heavenly theme as they do the weather or the passing news? But if he has prepared his discourse with reference to his hearers' taste, or in deference to it, what, at the best, should he expect but that he would only be admired? "They hear him as an orator, not as a messenger of God; and they go away from his ministrations, not impressed, but pleased; not to pray and humble themselves before God, but to talk about the preacher and his performances." A strange exhortation! Let not your hearers, you say, but you do not learn Christ. But reflect, if you have any superior or mental advantage over others, that you are in duty bound to make them a means of doing good to others by an obliging and condescending behavior. Let not a love of a fashionable life steal in upon your affections. The world is deceitful. False colors are presented to the eyes of young persons every where. Let not your heart be captivated by the siren song of the world. True happiness is never found in external objects, and they who seek it in these are pursuing a phantom which will elude their grasp. The mind is the only fountain of true felicity, and when that is set aright, and properly directed, all that is designed for our enjoyment in this sublunary abode is then within our reach.

FOR THE NEW YORK OBSERVER.

POLITE PREACHING. A certain somnolent preacher, when treating of the subject of repentance, said, "My dear hearers, you must repent. I enjoin it upon you again; to repent; if you do not, you will go to a place, which it would be improper to mention in this polite assembly." AMBIGUOUS PREACHING. On coming out of church, I asked Mr. P., a distinguished parson, how he liked the sermon of Dr. B. "I liked it," said he, "it comes under the Third Head. How so?" I said, "A certain French preacher, (he replied) after a long and pompous introduction, said, 'I shall now proceed, my hearers, to divide my subject into three parts. 1. I shall tell you about that which I know and you do not know. 2. I shall tell you about that which you know and I do not know; and 3. and lastly, shall tell you about that which neither you nor I know.' Alas! how much preaching 'comes under the third head.' How often, when Paul supplies the text, has Tully, Plato, Epictetus taught. If there was more simple, plain preaching to the conscience, instead of an ostentatious display of learning, or strife about words to no profit, we should see more faithful, consistent Christians, and more done to advance the kingdom of peace."

FRIEND OF PLAIN TRUTH.

An extract from a sermon of an ancient divine, who lived near seven hundred years before the Christian era. He was remarkable for his zeal and fervor in his preaching. He felt tried with the supineness and want of engagedness in his fellow preachers. In the height of his zeal, at the close of his fifty-sixth sermon, he passed this sentence upon some of the professed ministers of his time: "His watchmen are blind; they are all lying, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall we all be as this day, and much more abundant." I feel almost as much tried with myself and ministers of the present age, as this venerable divine above mentioned, did in his day. What will the world—what will Christians think of us, on whom the command imperiously rests, "Go ye into all the world, and preach the gospel to every creature"—when four or five of us can quietly sit in the meeting-house as hearers!

Every minister of Christ, when engaged in the work of reformation, would do well to answer opposers, as Nehemiah did when he opposed the rebuilding of the walls of Jerusalem:—"I am doing a great work, so that I cannot come down. Why should the work cease, while I leave it, and come down to you?" Were they to imitate his example, their labors would be more abundantly useful, and opposition rendered less effectual.

LADIES' DEPARTMENT.

FEMALE PIETY.

Religion is a female secures all her interests. It graces her character, promotes her peace, endears her friendship, secures esteem, and adds a dignity and worth indescribable, to all her deeds. How sweet! when the mistress of a family is the handmaid of the Lord—when the mother of children is an example of piety—when the wife of his bosom is espoused to the Redeemer! How desirable that the daughter be a chaste virgin to Christ! that the sister lean on him, who sits so close to a brother! that the songsters of the temple belong to the heavenly choir! How pleasant, when the absent husband can think of home, and reflect that angels watch the place, that they guard the interest and health of his heaven-born companion and the children of the covenant! When about to leave her a widow, and commit to her exclusive care his helpless offspring, how consoling, if her character is such that she can lean on the widow's God, and put her children under the guardianship of Him, who is the Father of the fatherless! Then he quits the world calm and happy, supported by the hope, that he shall meet them all in heaven.

Religion has a peculiar sweetness, when it mingles with the modest softness of the female character. So the dew-drops borrow odor and color from the rose. Females need the comforts, the hopes, and the prospects of religion more, if possible, than the other sex. Subjected to the trials of disobedience, and the weakness of a feeble constitution, their state when raised by improvement, and propped with Christian consolations, is still a state of subjection and pain. Suppose one of your number joined to a husband of cold temper, and the prey of disappointment and disease, where, but from Heaven, does there dawn upon her one beam of light. But if she can look upward and every place of rest where the toils of life are finished—a home where she may be happy, a friend who will ever be kind, and a nature raised above fatigue, and pain, and death—then, while the pains of living are softened by the hope of dying, and earth blotted out by the glories of heaven, she can exercise patience and submission, till the time appointed for her release. Thus religion fills the cup with pleasure that was full of bitterness. It would be good for him, if it is at all adapted to the spirit to its lodgment, makes it happy. Thus the hope of heaven, if that hope was a dream, smooths her passage to the tomb, and renders religion essential to her happiness.

FROM THE YOUTH'S INSTRUCTOR.

EXTRACTS OF A LETTER TO A YOUNG LADY.

You have now just entered upon the stage of action, and began to take a part in the society to which you are attached. Let all within your sphere perceive that your education has been of that kind which is calculated to rectify and improve the heart, as well as to enlighten the understanding. Be careful of a wandering peace of others. Let mildness and benignity always distinguish you from the stirring gossip, and may your manners become the index of your heart. I cannot forbear telling you how I was shocked, not long since, by the conduct of a young lady who had just finished her education abroad, and returned to her parents. From her beauty and external accomplishments she was treated with considerable respect, and her ungovernable temper soon made its appearance among the domestics; and instead of contributing to the enjoyment of her parents, she made them most miserable. Although pride prevented her from making a show of herself to others, yet she could not be entirely hid; for her temper would break out like a fire long smothered, even where it was not wished. Her amiable mother was treated with contempt, and her associates, unless they suited her capricious humors. Her praises were all lavished upon those who flattered her, and those who did not were the objects of her displeasure. You will hardly think this a real character, but I can assure you it is drawn from real life. She was likewise bred up in a Christian family, and was herself a professor. A strange example! Let not your heart be captivated by the siren song of the world. True happiness is never found in external objects, and they who seek it in these are pursuing a phantom which will elude their grasp. The mind is the only fountain of true felicity, and when that is set aright, and properly directed, all that is designed for our enjoyment in this sublunary abode is then within our reach.

A FATHER'S ADVICE TO HIS DAUGHTER.

Cultivate your mind by the perusal of those books which they may read with advantage. Do not devote much of your time to novels; there are a few where you may be useful in improving and giving a higher tone to your moral sensibility; but in general, they tend to vitiate the taste, and to produce a disrelish for substantial intellectual food. Most plays are of the same cast; they are not friendly to that delicacy which is one of the ornaments of the female character. History, geography, poetry, moral essays, biography, travels, sermons, and other well written religious productions, will not fail to enlarge your understanding, to render you a more agreeable companion, and to exalt your virtue. A woman devoid of rational ideas of religion, has no security for her virtue: it is sacrificed to her passions, whose voice, and not that of her God, is her own governing principle. Besides, in those hours calmly spent in study, families must be exposed, where will she find support, if it be not in her just reflections upon that all-ruling Providence which governs the universe, whether animate or inanimate!

Woman.—The female sex is a really superior to the male, in mildness, patience, benevolence, affection and attachment. While the crimes of women, like every corner of society, and constitute in its rude or its civilized state, the shame, the cement, and the ornament of life.—Poulson's paper.

PARENTS' DEPARTMENT.

Mothers.—A pious, intelligent, and faithful mother, is the greatest earthly blessing that a merciful providence can bestow on a child. If she performs her duty, her offspring will rise up and call her blessed. It is evident from the biographies of Washington and Dwight, that their intellectual and moral greatness was derived from the blessing of heaven on the instructions and advice of their mothers. The same is no doubt true of many, if not all the worthies of our land, and the benefactors of our race.

"I have had six children, said an eminent Christian, and I bless God for his free grace; they are all either with Christ, or in Christ. And when asked where he could see the death of such excellent children, he replied—My desire was that they should have served God on earth. But if God will choose to have them serve him in heaven, I have nothing to object against it. His will be done."

YOUTHS' DEPARTMENT.

GOOD ADVICE FROM A CHILD ELEVEN YEARS OLD TO HIS BROTHER.  
I beg, my dear brother, that you will not neglect prayer and reading. I hope you may be enabled to pray night and morning at least, and pray from your heart, for God attends unto the heart in prayer; in or-

der that when you come to your bed of affliction, or your death-bed, you may find the Lord Jesus precious to your soul, and prove him to be your only comfort. He has not only said, "Him that cometh unto me, I will in no wise cast out;" but He has also said, "there shall be no peace for the wicked here or hereafter;" and if you do not take thought about your soul, what do you think will become of you? Oh, my dear brother, pray to God to forgive your sins, and pray to God to bless you, and God will answer your prayers, and God will have mercy upon you.—Philadelphia Recorder.

ANECDOTE.

A little boy, about four years old, was taken by his aunt to the house of God. When they got home, he said to her, "What a pretty text it was to-day, aunt; 'If ye shall ask any thing in my name, I will do it.'" (John xiv. 14.) "Yes, my dear," said his aunt, "it was a very pretty text." "What did you ask for, aunt?" continued the little boy. "Tell me first, my dear, what you asked for," said his aunt. "Indeed, aunt," he replied, "I did not know what to ask for; I wanted so many things; so I said,—'Thy will be done.'"

The will of God concerning this good little boy was soon made known; for though he was quite well on the Sunday when this passed, yet in the course of the same week, he was taken ill, and died. Thus he who wished so much, that God's will should be done, was taken to his God for ever, in that heaven of joy and love, where "holy children" go to, when they leave this world of sin and danger.

What a blessing it would be, for every little boy and girl to be like him! He minded what the minister said, and remembered the text, though he was so young. He thought about it afterwards too: which is the way to profit by it. He not only listened to the blessed words of God, but he believed them; and then began to consider what he wanted, that he might ask it of Him, who had made such a gracious promise. He knew that he had a great many wants; but above all, that he wanted wisdom to teach him what to ask for; and how to ask; and, therefore, he left it to God, who is, as St. Paul says, "the only wise God and our Saviour;" and he said, "If ye shall ask any thing in my name, I will do it;" he believed them; and then began to consider what he wanted, that he might ask it of Him, who had made such a gracious promise. 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